

Ahmadiyya Gazette

United States of America

Hajj Edition



Surely, the first House founded for mankind is that at Becca, abounding in blessings and a guidance for all peoples. In it are manifest Signs; it is the place of Abraham; and whoso enters it, enters peace.

The Holy Qur'an 3:97-98



USA Jamā'at Calendar 2022

Date/Day/Time	Event	Local/Region/National	Venue
8-9 Jan-Sat-Sun	Local/Auxiliary Activities, Review 2021 Plan 2022	Local/ Auxiliary	Jamā'at
9 Jan, Sun [5 PM EST]	National Tarbiyat Webinar	National Tarbiyat Dept.	Webinar
15-16 Jan, Sat-Sun	MKA USA Nazimeen Atfāl Refresher Course	National/Auxiliary	In-Person/Zoom
23 Jan Sun	Seerat-un-Nabi Day	Regional	Jamā'at
29 Jan, Sat, [6-8 PM EST]	Garments for Each Other	National Rishta Nata Dept	Webinar
5-6 Feb, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/Auxiliary	Jamā'at
13 Feb, Sun, 5 PM	National Tarbiyat Webinar	Tarbiyat Department	Webinar
19 Sat [11A.M- 1 PM EST]	Alliance for Absolute Justice	Missionary In-Charge-Azhar Haneef	Webinar
20 Feb, Sun	Muslih Mau'ūd Day	Local	Jamā'at
26-27 Feb Sat-Sun	Ansar Leadership Conference	National/Auxiliary	Dallas, TX
5-6 Mar, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/Auxiliary	Jamā'at
12-13 Mar Sat-Sun	Local Qur'an Conference	Local / TaQWA	Webinar
13 Mar, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyat Dept.	Webinar
20 Mar, Sun	Masih Mau'ūd Day	Local	Jamā'at
25-27 Mar, Fri to Sun	Lajna Mentoring Meeting	National / Auxiliary	Atlanta, GA
26 Mar, Sat	National Tahir Academy Meeting	National Tarbiyat Dept	Bait-us-Samad, MD
2-3 Apr, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
3 Apr Sat to 1 May Sun	Ramadan	National	Jamā'at
10 Apr, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyat Dept	Webinar
2 May, Mon	Eid-ul-Fitr	National Jamā'at	Jamā'at
6 to 8 May Fri to Sun	Humanity First USA 'All Hands at Deck' Conference	Humanity First USA	Houston TX
7-8 May, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
8 May, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyat Dept	Webinar
14 to 15 May, Sat-Sun	2 nd Global God Summit	International	Zoom
20 to 22 May Fri to Sun	15th Boys Trip to Jami'a Ahmadiyya Canada	National Waqf-e-Nau Dept.	Jami'a Canada
29 May, Sun	Khilafat Day	Local	Jamā'at
30 May, Mon	Memorial Day Long Weekend		Federal Holiday
4 June Sat	National Amilah Meeting	National	Zoom
4 Jun Sat	Waqf-e-Nau Evaluation and Parents Day	Waqf-e-Nau Dept.	Jamā'at
4-5 Jun, Sat & Sun	Local Jamā'at/Auxiliary Activities	Local/Auxiliary	Jamā'at
12 Jun, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyat Dept	Webinar
17 to 19 Jun, Fri to Sun	Jalsa Salana USA	National	Harrisburg PA
25 & 26 Jun, Sat & Sun	Spiritual Fitness Camp	Local	Jamā'at
27 to 2 Jul, Mon to Sat	Youth Camp	National	Bait-ur-Rahman
2-3 Jul Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/ Auxiliary	Jamā'at
2-4 Jul, Sat to Mon	Independence Day-Long Weekend		Federal Holiday
2 to 7 Jul Sat to Thu	8th Wāqifāt-e-Nau Girls Camp	National Waqf-e-Nau Dept.	Zoom
9 July, Sat	Eid-ul-Adhā	National	Jamā'at
10 Jul, Sun, [5 PM EST]	National Tarbiyat Webinar 5 PM EST	National Tarbiyat Dept	Webinar
15 to 17 Jul, Fri to Sun	Majlis Khuddam-ul-Ahmadiyya USA National Ijtimā	National / Auxiliary	Bait-ur-Rahman
16 July Sat	National Amilah Meeting	National	In-Person/Zoom
18 to 28 Jul Mon to Thu	Hifz-ul-Qur'an Camp	National / TaQWA	In-Person/Zoom
23 Jul, Sat [6-8 PM EST]	Garments for Each Other	National Rishta Nata Dept	Webinar
29 to 31 Jul, Fri to Sun	Presidents National Refresher Course	National	In Person/Zoom
6-7 Aug, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
6 to 11 Aug, Sat to Thu	17 th Waqf-e-Nau Boys' Jami'a Orientation Camp	National Waqf-e-Nau Dept.	Zoom
13-14 Aug, Sat-Sun	Spiritual Fitness Camp	Local	Jamā'at
14 Aug, Sun, [5 PM EST]	National Tarbiyat Webinar 5 P.M. EST	National Tarbiyat Dept	Webinar
20 August Sat	National Amilah Meeting	National	In-Person/Zoom
21 Aug, Sun	Know Your History [7:30 to 8:30 PM EST]	National Isha'at Dept	Webinar
3 & 4 Sep, Sat & Sun	Local Jamā'at/Auxiliary Activities	Local/ Auxiliary	Jamā'at
10-11 Sep, Sat-Sun	MKA Majlis-e-Shura & National Amila Meeting	National / Auxiliary	TBD
11 Sep, Sun, [5 PM EST]	National Tarbiyat Webinar 5 P>M. EST	National Tarbiyat Dept	Webinar
16 Sep, Fri	National Tarbiyat Meeting	National Tarbiyat Dept	Bait-ur-Rahman
16 to 18 Sep, Fri to Sun	Majlis Ansarullah National Ijtimā	Aux/National	Bait-ur-Rahman
17 Sep Sat	National Amilah Meeting	National	In-Person / Zoom
18 Sept, Sun	Know Your History [7:30 to 8:30 PM EST]	National Isha'at Dept	Webinar
24 Sept, Sat	Lajna Ima'illah USA-Nat. Sem. "Women's Rights in Islam" National / Auxiliary		Bait-ur-Rahman
1 Oct, Sat	Lajna Ima'illah USA-Centenary Celebrations	National / Auxiliar	Webinar
1-2 Oct, Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/ Auxiliary	Jamā'at
8 Oct Sat	2022 Qur'an and Science Symposium	National Tarbiyat Dept	Webinar
9 Oct, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyat Dept	Webinar
15 Oct Sat	National Amilah Meeting	National	In Person/Zoom
16 Oct, Sun	Know Your History [7:30 to 8:30 PM EST]	National Isha'at Dept	Webinar
21 to 23 Oct, Fri to Sun	Majlis-e-Shura Lajna Ima'illah USA	National / Auxiliary	Zion, IL
22 Oct, Sat [6-8 PM EST]	Garments for Each Other	National Rishta Nata Dept	Webinar
29-30 Oct Sat Sun	National Qur'an Conference	TaQWA Dept	In Person/Zoom
5-6 Nov, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
12 Nov Sat	National Amilah Meeting	National	In Person/Zoom
13 Nov, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyat Dept	Webinar
19-20 Nov Sat-Sun	Majlis Ansarullah National Shura	National / Auxiliary	TBD
3-4 Dec, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
10 Dec, Sat	National Amilah Meeting	National	In Person/Zoom
11 Dec, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyat Dept	Webinar
17 Dec, Sat	National Public Affairs Seminar	National Umur Khārijīyya Dept.	In-Person / Zoom
23 to 25 Dec, Fri to Sun	West Coast Jalsa Salana (Tentative)	National/Jamā'at	Chino, CA

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Acronyms for salutations used in this publication

- s.a./s: Ṣallallahu 'Alaihi Wa Sallam
(may peace and blessings of Allah be upon him)
- a.s./a: 'Alaihi-is-Salām
- r.a.: Raḍiyallāhu 'Anhu/'Anha
(may Allah be pleased with him/her)
- r.h.: Raḥimahullāhu Ta'ālā
(may Allah shower His mercy on him)
- a.b.a.: Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz
(may Allah support him with His mighty help)

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Verse numbers in the references from the Holy Qur'ān count Tasmiya at the beginning of a chapter as the first verse.

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Pilgrimage to House of Allah

Guidance from the Holy Qur'ān



وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ ۚ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ ۚ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And complete the Hajj and the 'Umrah for the sake of Allah: but if you are kept back, then *make* whatever offering is easily available; and do not shave your heads until the offering reaches its destination. And whoever among you is sick or has an ailment of the head, should make an expiation either by fasting or almsgiving or a sacrifice. But when you are safe, then he, who would avail himself of the 'Umrah together with the Hajj, should make whatever offering is easily obtainable. But such *of you* as cannot find *an offering* should fast three days during the Pilgrimage, and seven when you return home; these are ten complete. This is for him whose family does not reside near the Sacred Mosque. And fear Allah and know that Allah is severe in punishing. (2[Al-Baqarah]:197. Translation by Maulawi Sher Ali)

Guidance from the Holy Prophet, may peace and blessings of Allah be upon him



قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ

Hazrat Abū Hurairah (may Allah be pleased with him) narrates that the Holy Prophet (may peace and blessings of Allah be upon him) said, “Whoever performs Hajj for Allāh’s pleasure and does not have sexual relations with his wife, and does not do evil or sins—will return like a newborn. (Sahih al-Bukhari, 1521, Kitāb-ul-Haj, Book 25, Hadith 9, Translation from Sunnah.com)

Guidance from the Promised Messiah, may peace be on him



Such is the case of Hajj (the Pilgrimage) which does not merely mean a person departs from home, crosses the ocean and returns after uttering a few

formal words. The truth is that Hajj is a thing of higher order, and is the final stage of the seeker’s journey. It should be understood that purging oneself from the ego ultimately demands losing oneself completely in Divine love; that is Divine love and affection are so elevated that difficulties of journey are of no consequence, concern for one’s own life and wealth are nullified, and departure from loved ones brings no misery. As a true lover is ready to sacrifice everything for the beloved, so is the case of such a person who entertains no hesitation in making any sacrifice. It is a model of this that can be found in Hajj. The performance of a circuit is part of Hajj for this reason – for a lover encircles the beloved. This is a very subtle point. As there is Baitullāh - the House of Allāh - there is also One beyond it; and until a circuit around the One is not made, this circuit has no benefit or blessing. One should emulate the same condition when performing a circuit around Him as you see here; a small garment is kept on; similarly, in performing a circuit around Him, one should remove all worldly garments, and adapt true humility and modesty, and then perform a circuit the way a lover revolves around the beloved. The circuit is a sign of Divine love. For it symbolizes that one should completely revolve around the pleasures of Allāh and abandon all other motives. (Malfūzāt Vol. 5, pp. 102-103. Translation from Ahmadiyya Gazette, Canada, August 2017, Vol. 46, No. 8, p. 3)

Righteousness—The True Essence of Sacrifice

Summary of 'Id-ul-Adha Sermon by Hazrat Khalifatul-Masih V, may Allah be his Helper

Hazrat Khalifatul-Masih V (may Allah support him with His mighty help) recited verse 38 of Surah Al-Haj: "Their flesh reaches not Allah, nor does their blood, but it is your righteousness that reaches Him. Thus, has He subjected them to you, that you may glorify Allah for His guiding you. And give glad tidings to those who do good."

What is the Purpose of Sacrificing Animals?

Hazrat Khalifatul-Masih V said that today is the I'd of sacrifice, or 'Id al-Adha, on which day Muslims around the world sacrifice animals. Hundreds of thousands of animals are sacrificed on the occasion of Hajj as well. With so much meat, it is said that it is distributed among the poor, however, there are also reports that at times, this meat goes to waste as well.

Huzoor said that there are those who attempt to get a bigger animal than other people around them, in order to show that they have done some great sacrifice, and they are proud of this. In fact, in Pakistan, they are proud of the fact that they hinder Ahmadis from sacrificing animals of this day because they regard Ahmadis as non-Muslims. It is astonishing that those who are meant to uphold justice come under the influence of the clerics and so-called Muslims, and thus stop Muslims from carrying out sacrifices, or at best, tell them to do so in secrecy.

Khalifatul-Masih V said that doing so has no bearing in the teachings of Islam. In any case, Ahmadis are used to such opposition and their ways of disrupting them in one way or another. The underlying reason behind their actions is that they do not act with righteousness. In the end, only God can judge a person's level of righteousness. Hence, our primary job is to prostrate before God Almighty, and if we are treading the path of righteousness, then God will surely help us.

Huzoor said that in the verse he recited in the beginning, God has stated that the physical sacrifices do not reach Him, rather it is the spirit of righteousness that reaches Him. Hence, we should not be bothered by being stopped from carrying out the sacrifice. If we had intended to do so and our intention was made with righteousness, then we need not worry for this will be accepted in the sight of God.

He said that we are fortunate to have accepted the Messiah of the age, who taught us the reality of righteousness through the teachings of the Holy Qur'an and the Holy Prophet (may peace and blessings of Allah be on him). We should not become sad if we have been hindered from carrying out the sacrifice, for if our intention was pure then it will be accepted. We find from

the time of the Holy Prophet that a person who had not been able to physically go for Hajj, but had made the intention and acted with righteousness, his Hajj was still accepted.

The Meaning of Righteousness

The Holy Qur'an has mentioned righteousness numerous times.

The Promised Messiah (may peace be on him) said that in acting with righteousness, any physical sacrifice we make should draw our attention to the sacrifices we must make within. Only then can this be considered a true sacrifice, and its spirit of righteousness, not the physical sacrifice itself, reaches God.

Huzoor quoted the Promised Messiah who said that if God only requires righteousness and the physical does not reach him, then what is the need for physical sacrifice? The Promised Messiah said that those who do not use their physical capacities, then the spirit is not impacted, for there is a connection between the physical and spiritual. Thus, the physical actions are there in order to impact the soul and bring about a similar state within.

The Promised Messiah said that if one falls ill, he cannot be cured until undergoing some sort of treatment. Similarly, treachery and evil deeds bring about an illness within the heart, which can be cured only through the establishment of righteousness. When God sees that there is a community which makes great claims but does not act upon them, then His wrath comes down on them. Although they had been promised great victories, there were times in battles where the Muslims were made to suffer defeats as well, on account of their claims of righteousness not being backed by action. Huzoor said that thus, having accepted the Promised Messiah and made the pledge of giving precedence to the faith over worldly affairs, we must take a look within ourselves and see whether we are truly implementing this and fulfilling our oath.

Huzoor quoted the Promised Messiah who said that it was righteousness which enabled Abraham (may peace be on him), father of the prophets, to be prepared to sacrifice his son. It was righteousness which enabled the Holy Prophet, despite facing the harshest circumstances and treatment, to remain steadfast in the highest of

moral conduct, which then resulted in God saying that He sends blessings and salutations upon him. It was the same spirit which enabled the Holy Prophet to take people who were nothing short of wild, and turn them into men of God.

Huzoor said that the Promised Messiah helps us to understand the rank and stature of the Holy Prophet. Yet still, the so-called scholars say that Ahmadis dishonor the Holy Prophet. Huzoor said that they can make all their attempts, but they cannot extinguish the love for the Holy Prophet which is present in our hearts.

Huzoor quoted the Promised Messiah who said that one should adopt righteousness, for righteousness is the essence of Islamic teachings. If one adopts righteousness even in the smallest matters, then they will reach great heights and be afforded opportunities of undertaking

even more virtuous deeds. Similarly, if one desires for their prayers to be accepted, then they should adopt righteousness.

Silent Prayer

Huzoor said that he would lead the silent prayer. In the prayer, everyone should remember those who are facing imprisonment in the way of Allah, those who are facing various hardships on account of their faith and being Ahmadi, pray for all those facing injustice, pray for humanity that they may recognize God, pray for the world to be saved from the destruction which it is leading itself to. Huzoor prayed that may Allah Almighty make this I'd extremely blessed for all Ahmadis. (Adapted from Summary of 'Id-ul-Adha sermon dated 21 July 2021)

Friday Sermons of Hazrat Khalīfatul-Masīh V—June 2022

May Allah support him with His mighty help

3 June 2022

Zaid bin Khattab (may Allah be pleased with him) was the brother of Hazrat Umar bin Khattab (may Allah be pleased with him). He was among the early Muslims who participated in the Battle of Badr and the subsequent battles. He was martyred in the Battle of Yamamah after fighting valiantly. He killed prominent members of Muslimah's army. When Hazrat 'Umar (may Allah be pleased with him) learned of Zaid's (may Allah be pleased with him) martyrdom, he said, "His brother surpassed him in two respect; the first that he accepted Islam before he did, and the second that he attained martyrdom before he did." Khalifatul-Masih urged the community to pray for Pakistan where the country is in turmoil. Ahmadis are facing lot of hardships. Huzoor led the funeral prayer in absentia of former Missionary in-charge Naseem Mahdi. His services

in Canada and America were lauded.

10 June 2022

Hazrat Khalifatul-Masih V described Hazrat Umm Amara's (may Allah be pleased with her) participation in the Battle of Yamamah. Hazrat Abu Bakr dreamt regarding future victory of Hazrat Khalid bin Walid (may Allah be pleased with him) in the Battle of Yamamah.

17 June 2022

Hazrat Khalifatul-Masih V continued to describe first rightly guided caliph in Islam—Hazrat Abu Bakr (may Allah be pleased with him). He said that there were also ten other expeditions to combat the rebellion raised by the hypocrites. The people of Oman accepted a false prophet named Laqit bin Malik Azdi known by the title Dhu-Tāj. Hazrat Ikrama (may Allah be pleased with him) was sent to supplement the

support to Hazrat Hudhaifa and Hazrat Arfajah (may Allah be pleased with them).

24 June 2022

Hazrat Khalifatul-Masih V is describing expeditions to combat the rebellion during the caliphate of Hazrat Abu Bakr (may Allah be pleased with him). Seventh expedition was sent under the leadership of Hazrat Khalid bin Saeed bin Ās (may Allah be pleased with him). Another expedition was led by Hazrat Turaifah bin Hajiz (may Allah be pleased with him). The ninth expedition was sent under the leadership of Hazrat Ala bin Hadrhrami (may Allah be pleased with him) who was appointed governor of Bahrain by the Holy Prophet (may peace and blessings of Allah be on him). (Adapted by the Editor Ahmadiyya Gazette from English summaries of Friday Sermons by Khalifatul-Masih V from alislam.org)

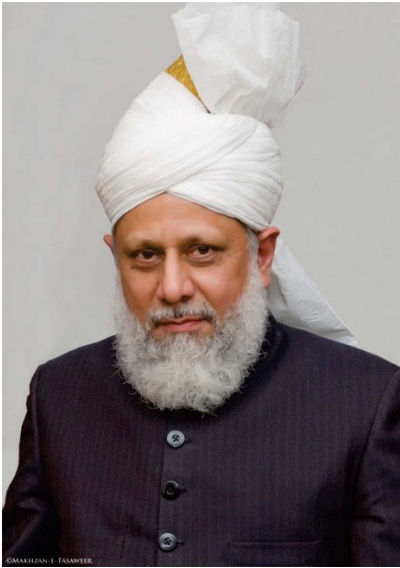
Full original text of Friday Sermons by the Caliphs of Ahmadiyya Islam is available in print in Al-Fazl International, Al-Fazl Rabwah and Badr. These publications are also available online at alislam.org under periodicals. Translations and summaries of Friday Sermons are available in various languages on alislam.org under Friday Sermons. Weekly Al-Fazl International (Urdu) can be subscribed at amibookstore.us.

Khilafat News

The purpose for holding this gathering is to acquire religious knowledge and spiritual training

Message of Hazrat Khalifatul-Masih V on 72nd Annual Convention of Ahmadiyya Community USA

Jamā'at-e-Ahmadiyya USA held its 72nd Jalsa Salana on 17-19 June 2022 after a three-year pause due to the pandemic.



Amir Jamā'at Ahmadiyya USA read out the following special message from Hazrat Khalifatul-Masih V: "By the grace of Allah Almighty, you have again been granted the opportunity to convene your Jalsa Salana 2022 on a full scale since the beginning of the Covid pandemic. May Allah bless your Jalsa with great success. May all of you be enabled to appreciate the real objectives of Jalsa as stated and expounded by the Promised Messiah (may peace be on him). Indeed, the fundamental purpose for holding this gathering is that you should acquire religious knowledge and spiritual training, and that after returning from the Jalsa, you should impart this guidance to others and also strive to fulfil diligently the obligations of your Bai'at.

In this regard, the Promised Messiah has stated: "This system of Bai'at has been established solely to gather together a group of the righteous people in a Jamā'at so that a substantial group of the righteous people should make a holy impact on the world. The unity of these righteous people should be a source of blessings, grandeur, and positive results for Islam. The blessings of being united on one creed may enable them to perform noble and righteous services for the sake of Islam...."

The Promised Messiah has further explained the responsibilities of those who have undertaken the Bai'at in these words: "All their efforts should be devoted to

spread Islam's blessings throughout the world so that a pure fountain of the love of Allah and sympathy for humanity may flow from every heart and, being combined in one place should look like a flowing river.... Almighty Allah desires to manifest His Glory and demonstrate His Omnipotence through this group, and then He desires to grant it further progress so that the world may be filled with the love of Allah, true repentance, purity, true goodness, peace, reconciliation, and sympathy for mankind." (Majmu'ah Ishtiharat, Vol. 1, pp. 196-198)



These and many other sayings of the Promised Messiah, make it very obvious what Bai'at is. Therefore, having offered Bai'at, you need to keep reminding yourselves of your responsibilities in terms of always respecting the conditions of your pledge and constantly re-evaluating your relationship with the Promised Messiah and with the Khalifatul-Masih. In this age, Allah Almighty has bestowed upon you the special bounty of Khilafat-e-Ahmadiyya. Therefore, may Allah enable you to always remain firmly attached and bonded to the divine institution of Khilafat.

"It is my earnest prayer; may you be granted the opportunity to reform yourselves and spread the teachings of Islam Ahmadiyyat far and wide. May Allah enable those who heed this spiritual message to be able to prostrate before Allah Almighty and come under the shelter of Ahmadiyyat. May they receive the protection of Allah Almighty and may they be of those who obtain relief from the distresses of the world. May Allah bless you all. (Mirza Masroor Ahmad, Khalifatul-Masih V) (Report by Faran Rabbani, USA Correspondent)

International News of Ahmadiyya Muslim Community

Majlis Khuddam-ul-Ahmadiyya Victoria, Australia, virtually meets Hazrat Khalifatul-Masih V



On 12 June 2022, Majlis Khuddam-ul-Ahmadiyya Victoria region of Australia was blessed to have a virtual meeting with Hazrat Khalifatul-Masih V, may Allah be his Helper. The meeting was attended by one hundred and seventy-three Khuddam.

Junaid (Junior Osooso) said that some converts to Islam came from very different backgrounds and cultures that existed for thousands of years. In his case, he said, his background was Samoan. He asked what one should do regarding the traditions, customs and celebrations of their forefathers and ancestors. Should one acknowledge one's past and history or should one try to distance themselves from the way of life of those before?

Khalifatul-Masih V explained: "What we believe is that Allah Almighty sent Prophets in every people and nation, [from] among them. So, they brought the same teaching, that is to bow before their Creator, perform their duties towards their Creator, and also, they taught us good morals, which are very common in every religion. This is why, in the Holy Quran, Allah Almighty says to the People of the Book that "O people of the book," – He [Allah] asked the Holy Prophet to ask them that – "Come to common points between us" and the most important of that is to worship the One and Omnipotent God.

So, what we believe is that although there are different tribes and nations, they were all trained by their prophets. The original teaching of each and every religion was to lead their people and tell them the message of Allah, and that message is to bow before Allah Almighty, the Creator, and show good morals, respect each other – that is the common thing. And apart from that, there are certain traditions. Allah Almighty says, in the Holy Quran, all the good [teachings] of the previous

Prophets have been gathered; so [...] apart from the new teaching [brought by Holy Prophet], they are all the old teachings which were taught and brought by the prophets of different peoples and nations.



So now your question is, 'Should we follow our traditions?' One basic principle which you must remember is that any tradition which denies the oneness and omnipotence of Allah Almighty should be rejected; apart from that, there are some traditions, your cultural traditions, which have nothing to do with religion, which do not prohibit you to offer your five daily prayers, to observe your salat, to fast, to read the Holy Quran, to show good morals. If they do not prohibit you from doing these things, then you can practice those traditions, but other than that if there is any tradition which clashes with the teaching of Islam, then you have to refrain from that."

Hashmat Ullah Sadat said that he was from Afghanistan and asked Huzoor what the future of Ahmadiyyat in Afghanistan looked like.

Huzoor said that for every nation, where there was progress, there was also a point of decline. When it reached a certain stage of decline, then Allah Almighty could change its condition. It was possible, Huzoor said, that when Afghanistan reached a further point of decline and fell close to destruction, then perhaps there might be someone among them who takes over again and establishes religious freedom, enables Ahmadiyyat to be well established and with a prosperous future. Until then, there was no viable future.

Hazrat Khalifatul Masih V (may Allah support him with His mighty help) told Hashmat Ullah Sadat to keep praying as he was a native of that country and possessed true sympathy for his homeland.

Khuddam asked Khalifatul-Masih V many questions. Huzoor replied all the questions. (Adapted from report prepared by Al Hakam)

News of US Ahmadiyya Muslim Community

72nd Annual Convention USA

The Annual Convention of Ahmadiyya Muslim Community, USA was held on 17-19 June 2022 in Farm Show Complex, Harrisburg, PA. Two big halls of the complex were earmarked for gents and ladies separately. Dr. Mirza Maghfoor Ahmad, Amir Jamā'at USA hoisted flag of Ahmadiyyat. Five thousand eight hundred seventeen Ahmadis participated including one hundred forty-seven guests from sixteen countries in this sacred gathering. People who watched MTA and online streaming were 20,000.

Maulana Azhar Hanif delivered Friday sermon.

An exhibition was arranged as usual, which presented historical pictures of Khulafā and different special events of the Jamā'at. A bookstall was arranged by amibookstore.us which displayed the latest published books of the Jamā'at Ahmadiyya International for sale and viewing.

First Day of the Convention:

Dr. Mirza Maghfoor Ahmad, Amir USA presided over the first session of Jalsa Salana USA which started at 4:30 P.M. In his inaugural remarks he read the message of Hazrat Khalifatul-Masih V in English and Urdu translation. The message of Ḥaḍrat Khalifatul-Masih V appears in this issue of gazette. Amir Jamā'at USA prayed: May Allah enable us to follow the directions and instructions of Khalifatul-Masih and implement them in our daily lives. May Allah enable us to strengthen our bond with Ahmadiyya Khilafat. Then he led the silent prayer.

The first speech of the convention was on "Experiences with God—"Verily I am near" by Missionary Mahmood Kauser. It was followed by two speeches by Sahibzada Usman Latif and Amjad Mahmood Khan on the topics "Holy Prophet^{saw}—A model of faith in trials and tribulations" and "Ummah without Khilafat: No unity, No peace" respectively.

Second Day of the Convention:

In the first session of the second day, there were three speeches delivered on the following topics.

The etiquette of seeking knowledge and contentment by Madeel Abdullah.

Obedience in a culture of independence by Missionary Syed Adil Ahmad.

Avoiding the evil tree of infidelity and hypocrisy

by Missionary Rizwan Khan.

In the afternoon session, following guests addressed the convention:

- Stephanie Sun
- Razi Hashmi
- Nadine Maenza
- Sailkou Ceesay
- Sidque Abou Bakarr Wai

Missionary Abdulla Dibba delivered final speech of the session on "Hazrat Mirza Mansoor Ahmad: A Global Peacemaker.

Last Day of the Convention:

The third day started with the recitation from Holy Quran and was chaired by Respected Amir USA at 10:30 a.m.

In this session, four speeches were delivered:

Urdu speech by Missionary Zafrullah Hanjra

History of Ahmadiyyat—God and His Messengers will prevail by Fahim Younus Qureshi

Khilafat-e-Ahmadiyya—Our future and our life by Missionary in-charge Azhar Haneef

Maulana Azhar Haneef explained about the Ahmadiyya Khilafat. Jamā'at Ahmadiyya is the only existing Nucleus of the world Muslim organization. Without Khalifa Jamā'at Ahmadiyya is nothing. Khilafat is a soul in the body. Khalifa and Ahmadis combined together to form Jamā'at Ahmadiyya. This combination is the symbol of co-ordination. To serve Islam, is our future.

Mirza Maghfoor Ahmad, Amir Jamā'at Ahmadiyya USA delivered convention's closing :

He recited 103-110 verses from Āl 'Imran. The translation of these verses was read before his address. He talked about pandemic—COVID-19 which killed about a million people in the US including twenty-two Ahmadis. The virus showed us powerful hand of God. We did not learn a lesson from this pandemic. We should ask ourselves whether this virus changed our behavior or not. Mirza Maghfoor Ahmad then read excerpts from The Will—the book of the Promised Messiah (may peace be on him). The Promised Messiah described in the book how to become righteous. He also talked about Ahmadis who came to the US because they did not

have religious freedom in their country. But some of them have gone astray. Here in the US, we have religious freedom that was why many people came here. So, they should offer five daily prayers, give financial contributions according to their income. They should train their children as true Ahmadiis. In the end he prayed for the whole Jamā'at. He asked for special prayers for Rana Kaleem of Houston and Dr. Bilal Rana, national secretary. They have serious medical issues. He mentioned specifically about volunteers who devoted their time and energy for successfully holding the Jalsa. In the end, he led silent prayers ending the three-day proceedings of Jalsa Salana, USA.

Ladies Parallel Programs of on Saturday 18 June 2022:

Ladies of the Jamā'at held two separate sessions on the second day of the Jalsa.

Speeches in the First session:

Women—The promoters of peace in the homes by Saliha Malik of Boston

Avoiding the evil tree of infidelity and hypocrisy by Kurat Abaidullah, Philadelphia, and A story on why I embraced Islam by Laeeqa Mirza of Ohio

Speeches in the Second session:

Instilling the love of Khulafā by Rasheeda Kamal of Wisconsin

Importance and blessings of Khilafat by Dhiya Tahira Bakr, Sadr Lajna Ima'illah USA

Exhibition and Bookstall:

Exhibitions of Jamā'at's pictures were arranged in a big hall. It included tours of Ḥaḍrat Khalifatul Masīḥ V (may Allah support him with mighty help) in different countries to promote peaceful teachings of Islam. New and old books were for sale on Jamā'at's bookstall. (Report by Dr. Mahmud Ahmad Nagi, Editor Ahmadiyya Gazette USA)

National Amila Jamā'at Ahmadiyya USA—2022-2025

Hazrat Khalifatul-Masīḥ V (may Allah support him with His mighty help) has graciously approved the USA Jamā'at National Amila for 2022-2025 term.

Amir, Mirza Maghfoor Ahmad
General Secretary, Mukhtar Ahmad Malhi
Secretary Tabligh, Waseem Ahmad Sayed
Secretary Ta'lim, Atif Rehman Mian
Secretary Isha'at Sami' wa Basari, Faheem Pall
Secretary 'Umūr 'Ammā, Bilal Rana
Secretary Ḍiyāfat, Mohammad Amjad Chaudhry
Secretary Mal, Talha Ahmad Chaudhry
Additional Secretary Mal, Nasir Mehmood Ahmad
Secretary Wasaya, Khaled Ahmad 'Ata
Secretary Ta'limul Qur'ān & Waqf 'Ardi, Hafiz Mubarak Bola Kukoyi

Secretary Tahrik Jadid, Anwer Mahmood Khan
Secretary Waqf Jadid, Nasirullah Ahmad
Add. Secretary Tarbiyat and Waqf Jadid Nau Muba'in, Junayd Latif
Secretary Ja'idat, Niaz Butt
Secretary Waqf Nau, Mirza Harris Ahmad
Secretary Zara'at, Shoukat Pervaiz Choudhry
Secretary San'at-o-Tijarat, Mujeeb Ijaz
Muhasib, Muhammad Owusu
Amin, Bashir Ahmad Malik
Internal Audit, Mirza Naseer Ehsan Ahmad

Brother Abdus Sami Khaliq of Charlotte, NC, passes away

It is with heavy heart, I inform you that Brother Abdus Sami Khaliq of Charlotte, NC Jamā'at passed away on 2 June 2022 in Charlotte at the age of 79. Inna Lillāhi wa Innā Ilaihi Raji'oon. He was a devoted Ahmadi Muslim and servant of the Jamā'at and Khilafat. May Allah Almighty elevate his status in heaven and grant his loved ones patience and strength. Amen. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

He was born in Harlem in New York City, NY, on June 4, 1943. He moved with his grandmother to Boston at 11 months old. He honed his photography skills during his teenage years. He was taking photos at Harvard Square and met a lady whose brother was studying Ahmadiyyat. He had previously studied Islam—as being raised as a Catholic did not make sense to him—and had already changed his name to Sami Khaliq during his study of

Islam. He had been taking stunning photos of the Ahmadiyya Movement in Islam's history in America ever since and was among the first Jamā'at photographers. From the time of his Bai'at up until his passing, he has documented key moments in the USA Jamā'at's history. His photographs show the progress of the Ahmadiyya Movement in Islam and serve as rare and beautiful glimpses into the past for generations to come.

In 2010, Abdus Sami Khaliq was awarded the Mufti Muhammad Sadiq Lifetime Commitment Award at the occasion of Majlis Khuddamul Ahmadiyya USA's 2010 National Ijtima in Milwaukee, WI. In 2020, he

presented his rich photography collection to the USA Jamā'at during one of the first Jamā'at-wide virtual events at the start of the pandemic, entitled "A Trip Down Memory Lane." During the event, Jamā'at

members had the opportunity to share in fifty years of history as seen through Abdus Sami Khaliq's eyes and camera.

Rashid Mohammad Alladin passes away

With a heavy heart, I am informing you that Rashid Mohamed Alladin passed away peacefully on 12 April 2022 in Syosset, New York. Inna Lillāhi wa Innā Ilaihi Raji'oon.

Rashid Mohamed Alladin was born on September 30, 1937, in Secunderabad, India to Seth Ali Mohamed Alladin and Faiz-un-Nisa Alladin. He was the grandson of Seth Abdullah Alladin. He arrived in the US in 1960 and has lived in Long Island, New York since 1968. He served the Jamā'at as Assistant National Tabligh Secretary, Local

Tabligh Secretary for Queens and Long Island Jamā'ats (1987-2007) and Secretary Wasaya of Long Island Jamā'at. He had a devout passion for Tabligh such that in his retired life he devoted himself to spreading the message of Islam and Ahmadiyyat. He funded the translation and printing of the book "By God (Khuda ki Kassam)." Regardless of his travels, he always prioritized attending the Jalsa Salana UK and keeping Huzoor Anwar Ayyadahullāhu Ta'ala Be Naṣrihil-'Aziz apprised of his Tabligh efforts.

Rashid Mohamed Alladin was

married to Khulat Nasir daughter of Missionary Khalil Ahmad Nasir in 1968 and had three children; Irfan Alladin, Rizwan Alladin, who is currently serving as President Long Island Jamā'at and Rabia Chaudhry, wife of Muhammed Ahmad Chaudhry, President Silicon Valley Jamā'at. He has 10 grandchildren: Adnan, Aafia, Eesha, Faraan, Aleena, Aiyza, Ishal, Momin, Dania, Ateeqa. May Allah grant him forgiveness and elevate his status in Jannatul Firdaus. (Ali Iqtidar Bajwa, Assistant General Secretary, USA Jamā'at)

Mother of Karim Ahmad Sharif, President Boston passes away

Karim Ahmad Sharif, President Boston chapter informed about the sad news of passing away of his mother Sadiqa Begum on 21 June 2022 at the age of 97 in New York, where she lived with her son Naeem Ahmad. Inna Lillāhi wa Innā Ilaihi Raji'oon.

She was the daughter of Hazrat Mian Fazal Muhammad, Harsian Walay, may Allah be pleased with him, a companion of Hazrat Promised Messiah (peace be on him) and the wife of Alhaj Maulvi Muhammad Sharif (late), a Waqf-e-Zindagi. By the grace of Allah, she

was a Musiyya. She left behind five sons, one daughter and many grand and great grandchildren. May Allah forgive her soul and elevate her status in Jannatul Firdaus and grant patience to all she left behind. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Mother of Nasir Hafeez Malik of Houston Jamā'at passes away

It is with great sorrow and grief; I am informing you all that Mrs. Anwar Sultana Malik mother of Nasir Hafeez Malik of Houston Jama'at passed away on 3 July 2022 at the age of 90. Inna Lillāhi wa Innā Ilaihi Raji'oon. She was a Musiyya and was the granddaughter of Late Master Abdul Aziz, Companion of

the Promised Messiah (may peace be on him). May Allah show his mercy and elevate her status in paradise and grant solace to the bereaved family.

For Condolences, please contact:

Nasir Hafeez Malik Houston, Texas 713-459-0125

Tarique Hafeez Malik; Dallas, Texas; 469-774-3667

Khalid Malik; Dallas, Texas; 214-435-2640

Saleem Hayat; Atlanta, Georgia; 904-435-7489

(Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Arif Khan of Los Angeles passes away



I am saddened to inform you about the sudden death of our beloved brother, Arif Khan, of Los Angeles. He was 55 years old. He passed away on 17 May 2022 due to cardiac arrest. Inna Lillāhi wa Innā Ilaihi Raji'oon.

May Allah grant him forgiveness and higher ranks in paradise. May Allah grant patience and forbearance to bereaving family. Amen. (Naser Noor)

Notes on chapters and verses of the Holy Qur'ān by Hazrat Khalifatul-Masih IV^{rh}

—Surah Hud - Surah Al-Hijr—

English Translation by Missionary Shahid Ahmad of Ghana

(Continued from previous issues.)

11. Hud-Introduction

This is a Meccan Surah, and including Basmallah it consists of one hundred and twenty-four verses.

Its connection with the preceding Surah has been explained in the introduction of the previous one. One aspect of this Surah is quite prominent that according to its verse 113 (فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ) i.e., “so stand thou upright, as thou have been commanded, and also those who have turned to Allah with thee”), so huge a responsibility has been laid on the Holy Prophet (may peace and blessings of Allah be on him) that he said, شَيْبَتْنِي هُودُ (i.e., Surah Hud has made me old). Furthermore, this Surah discusses those peoples who were destroyed because of refusing to accept a Prophet. The Holy Prophet (may peace and blessings of Allah be on him) was extremely pained because of their grief as well.

The verse 18 of this Surah mentions a past testimony in favor of the Holy Prophet (may peace and blessings of Allah be on him), i.e., the testimony of Hazrat Moses (may peace be on him); and also talks about a witness who was to be born after the Holy Prophet (may peace and blessings of Allah be on him). The mention of this witness is found in Surah Al-Buruj in the following words وَشَهِيدٌ وَمَشْهُودٌ i.e., in a future age a great Shahid would testify in favor of the truthfulness of the greatest Mashhood, i.e., the Holy Prophet (may peace and blessings of Allah be on him).

Thereafter, as Surah Yusuf starts with a verse that mentions one of the best accounts, therefore, at the end of this Surah, Allah the Almighty says that all the accounts of the past Prophets related before the Holy Prophet (may peace and blessings of Allah be on him) are meant to strengthen his heart. It also implies that the accounts mentioned in Surah Hud were not meant to hurt the feelings of the Holy Prophet (may peace and blessings of Allah be on him).

Notes: Hud

Verse 8:

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَنُوعُونَ مِنْ بَغْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ

The phrase كَانَ عَرْشُهُ عَلَى الْمَاءِ (i.e., His throne *rests* on water) does not signify that, God forbid, the soul of God was floating on water. It signifies that He originated every organism from water. And the spiritual life too depends on spiritual water that is descended on Prophets from the heavens.

Verse 41:

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ

It does not signify a pair of all the animals. Otherwise, the boat would not have been enough even for the animals. It signifies to carry two of the pairs of animals required (for them).

Verses 78-80:

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيبًا بِهِمْ وَصَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِي فِي ضَعْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ

قَالُوا لَقَدْ عَلِمْتُمْ مَا لَنَا فِي بَنَاتِكِ مِنْ حَقٍّ وَانْكَ لِتَغْلَمَ مَا نُرِيدُ

In verses 78-80 some of the commentators said that, God forbid, Hazrat Lot^{as} offered his own daughters to his people. This is not correct. The truth is that having rejected Hazrat Lot^{as} his people believed that probably he was conspiring against them in connivance with some outsiders. That is why Hazrat Lot^{as} made his people realize that his daughters were their daughters-in-law, in such a case how can he, wishing them ill, intrigue against them.

Verses 108-109:

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ
وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عِظَاءٌ غَيْرُ مُجْدُوذٍ

From the two verses 108-109 apparently a suspicion arises that like the Heaven the Hell too is everlasting. But the verse that mentions the Hell concludes at the phrase إِلَّا مَا شَاءَ رَبُّكَ (i.e., Except as thy Lord may will). Whereas the verse 109, that mentions the Heaven, also adds عِظَاءٌ i.e., a gift that shall never cut off. In addition, the word *Khulud* signifies “a long time;” not necessarily “for good.”

This is a Meccan Surah, and including *Basmallah* it consists of one hundred and twelve verses.

This Surah also starts with the abbreviated letters of ال (Alif Lām Rā), and denotes the same meaning as mentioned earlier.

Immediately thereafter is mentioned the best of the accounts that was to serve as a pleasure for the heart of the Holy Prophet (may peace and blessings of Allah be on him). This serves as the best compensation for the grief caused by the accounts mentioned in Surah Hud. It is important to explain *Qasas* at this point. *Qasas* does not stand for a tale or story, rather it stands for the past incidents, which on enquiry, are proven to be exactly true.

This Surah starts with the mention of a dream of Hazrat Yusuf^{as} (Joseph), which relates all the future incidents that were to happen to him. And it was interpreted by Hazrat Jacob^{as} that Hazrat Joseph^{as} would suffer a risk of danger at the hands of his brothers. That is why he advised him not to relate this dream of his before his brothers.

The whole of this Surah is about the knowledge of interpretation of dreams given to Hazrat Joseph^{as}. For instance, the dreams of the two prisoners that accompanied him were interpreted by him in a way that both of the dreams were fulfilled exactly as were interpreted. That is why the prisoner who was given the news of his safety caused to procure the interpretation of the dream of the king from Hazrat Joseph^{as}. The dream which was (earlier) interpreted by the courtier scholars was interpreted merely out of their fancy. As a result of the interpretation of Hazrat Joseph^{as}, the poor of Egypt and its suburbs, who definitely were to die of starvation, were saved from the torment of starvation; and they were provided food for seven consecutive years. All this was conducted under the supervision of Hazrat Joseph^{as}. For this very reason, ultimately his parents and brothers had to come under his protection. And they fell in prostration before Allah the Almighty for him.

These are the accounts of history which could never have come into the knowledge of the Holy Prophet (may peace and blessings of Allah be on him) in his personal capacity. That is why it was said that you were not present among them when all this was taking place. It is none other than the All-Knowing God Who is giving you the true facts of these accounts.

This Surah concludes on the noble verse which says that the account of these incidents is not like tales and stories. Rather, for wise people there are many warnings implied in these accounts. And verily, Surah Yusuf draws one's attention to all those innumerable warnings.

Notes: Yusuf

Verse 25:

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنَّ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لَتَصْرِفَ عَنْهُ السُّوءَ
وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

The words هَمَّ بِهَا (i.e., he made up his mind with regard to her) in the verse do not signify that Hazrat Joseph^{as} as well intended an evil with regard to her. Rather it should be read along with رَأَى بُرْهَانَ رَبِّهِ (If he had not seen manifest Sign of his Lord, *he could not have shown such determination*). It means that Joseph too would have intended evil with regard to her if he had not seen a Divine Sign from Allah the Almighty. And a manifest Sign does not stand for a Sign that he saw then and there; as some commentators have written. Rather from the very childhood Hazrat Joseph^{as} had been seeing the Divine Signs. And there was no question of any evil intention on his part after seeing such Signs.

Verse 32:

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ
سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا
هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

The words قَطَّعْنَ أَيْدِيَهُنَّ (i.e., cut their hands) do not signify that having seen the beauty of Joseph^{as} those women cut their hands with knives. It means that they

found him to be much beyond their approach. The word أَكْبَرْنَهُ (i.e., they found him *to be a person of great dignity*) also supports this implication.

Verse 73:

قَالُوا نَفَقْدُ صُوعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ

The king's measuring vessel was not placed there intentionally; rather it was inadvertent. Otherwise, God Almighty would not have said that 'Thus did We plan for Joseph.' Allah would not have attributed it to Himself if it had been a plan of Joseph.

Verse 85:

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يَوْسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

The expression ابْيَضَّتْ عَيْنَاهُ (i.e., his eyes were filled with tears) does not stand for blindness; rather it means that the eyes were filled with tears. Hazrat Imam Razi^{rh} writes that ابْيَضَّتْ عَيْنَاهُ refers to crying profusely. He further writes, "the eyes are filled with tears while crying profusely"... (*Tafsir Kabeer Razi*). The word كَظِيمٌ (i.e., suppressing *his sorrow*) also supports this meaning; it is derived from كَظَمَ which means to bear grief. For this reason, the eyes of Hazrat Jacob^{as} were filled with tears.

Verse 111:

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ

The word كُذِّبُوا means that they had been told lies.

Here كُذِّبُوا signifies that they thought that the Messengers had lied to them, but once Allah's help came to the Messengers the people were convinced that whatever the Messengers had said was true.

13. Ar-Ra'd-Introduction

This is a Meccan Surah, and including Basmallah it consists of forty-four verses. In this Surah Rā has been added to Alif Lām Meem. And المر (Alif Lām Meem Rā denotes اَنَا اللَّهُ أَعْلَمُ وَارَى i.e., I am Allah, the All-Knowing, the All-Seeing.

In this Surah such secrets of the universe are being uncloaked about which the Holy Prophet (may peace and blessings of Allah be on him), in his personal capacity, had no knowledge at all. It also hints to the fact that the information related to you earlier were given to you by the Al-Knowing God; there being no room for doubt in them.

The most principal of the secrets of the universe unveiled in this Surah is the reality of gravity. It stated that the heaven and earth are not held in their orbit on their own, by chance. Rather, there is a concealed power between all the heavenly bodies, which cannot be seen by eyes. As a result of this energy all the heavenly bodies, orbiting in their respective orbits, seem to be held up on pillars. This is how the space scientists explain gravity. Its detail cannot be elaborated at this point.

Another important subject related in this Surah is as to how Allah the Almighty gave life to every earthly animate from the clear and pure water. The seawater is so salty that instead of getting any life from that water the terrestrial animals and plants die of it. This Surah relates the water cycle as to how the seawater is evaporated and transported to high mountains and falls (as rain or snow) and flowing back to sea gives life all around. This cycle is closely linked to lightening which is caused as a result of evaporation of seawater. And the water cannot fall as raindrops without lightning in the clouds. The thunder of the lightning is so horrendous sometimes that for some, instead of being life-giving, it proves to be fatal. That is why it is said that on such occasions the angels tremble before God. Earlier, Allah the Almighty has also stated that at the front and back of all single human being secret guards are appointed for his protection who, by Divine decree and command, safeguard him. This is a very profound scientific subject which cannot be elaborated at this point. But whoso is able enough can dive deep into the sea of its meaning and withdraw the pearls of wisdom.

This Surah also states that everything has been created in couples. The Arabs knew this fact only about date-palm that they come in couples, but about other trees and fruits it was beyond their imagination that they too have their couples. It was a new subject, which the modern scientists have fathomed so deeply that according to their statements the couples are found not only in animates, rather they are found even in molecules and atoms. The couple of matter is its anti-matter. If the whole universe is rolled up, its positive matter coupling with its negative matter will become non-entity. And the philosophy of existence out of non-existence is solved from the implied meaning in these verses.

Thereafter to clinch the argument against the opponents of the Holy Prophet (may peace and blessings of Allah be on him) a remarkable argument has been presented as to how can this great Prophet (may peace and blessings of Allah be on him) and his Companions (may Allah be pleased with them) be overpowered while their territory is on the increase and that of their opponents is on the decline. Then the Holy Prophet (may peace and blessings of Allah be on him) is consoled that finally, whether you may be able to see or not with your own eyes the great victory of Islam, We definitely will cause your faith to prevail the world over.

Notes: Ar-Ra'd

Verse 12:

لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

Apparently, according to the Arabic idiom the expression بِأَمْرِ اللَّهِ i.e., by the command of Allah, should have been used in place of مِنْ أَمْرِ اللَّهِ. But this peculiar style implies two meanings, i.e., Allah's doing is manifested in order to safeguard against Allah's will by Allah's command.

Verse 32:

وَلَوْ أَنَّ فُرَاتًا سِيرَتْ بِهَ الْجِبَالِ أَوْ قُطِعَتْ بِهَ الْأَرْضُ أَوْ كَلَّمَ بِهَ الْمَوْتَىٰ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَنْتَسِ الْذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالِ الْذِينَ كَفَرُوا يُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

Neither the mountains can be moved, nor the earth can be cut asunder, nor can the dead be spoken to by the recitation of the Holy Qur'an. But such things are possible by Allah's command. This also refers to the fact that the mountains did not move, nor was the earth cut asunder, nor did the dead revive by the command of Hazrat Jesus^{as}; rather only Allah's authority ruled.

14. Ibrahim-Introduction

This is a Meccan Surah, and including *Basmallah* it consists of fifty-three verses.

This Surah also starts with the abbreviated letters; and the same meaning of ال (Alif Lām Rā) given in Surah Yunus applies here as well.

The preceding Surah concluded at the following verse: “And those who disbelieve say, “Thou art not a Messenger.” Say, ‘Sufficient is Allah as a Witness between me and you and so *also is* he (a witness) who possesses knowledge of the Book.”

The current Surah as well starts with the mention of the Book. And the wisdom behind the revelation of the Book was that it is being revealed to you so as to bring forth the people from darkness into light. It has also been mentioned that Hazrat Moses^{as} was also given a Book for the same end. Next, a warning of Hazrat Moses^{as} is mentioned wherein he warned his people saying, if you and all those who are in the earth all together disbelieve, you can do no harm to Allah by your disbelief; and if you fail to praise him, He is Praiseworthy in His own capacity.

Thereafter are mentioned various other Prophets as to why their people disbelieved. The reason behind their disbelief was that they took the Prophets to be no better than themselves, and were not able enough to receive the noble revelation of God.

Another new subject found in this Surah is the question of the dogma of death penalty for apostasy. It says that the belief of the death for apostasy was a unanimous belief of the disbelievers of the Prophets. They assumed every Prophet to be an apostate and warned them of the consequences that every apostate has to be punished with exile unless he converts back to their faith. Therefore, Allah the Almighty sent a revelation to the Prophets that those who claim to kill you will themselves be destroyed. So much so that the territories they have a claim to will be given to you.

In this Surah a profound explanation of the word *Kalima* has been advanced; similarly, the word *Shajarah* (tree) has also been expounded well. The similitude of *Shajarah Tayyiba* (pure tree) has been given with the holy men, i.e., the Prophets. Apparently, they have their roots fixed in the earth, but they receive their spiritual provision from the heaven. In all circumstances, whether it be spring or autumn, they are provided with such food. And *Shajarah Khabeesah* (evil tree) stands for the opponents of the Prophets, who would be uprooted from the earth like strong winds uproot plants. And the winds continue throwing them from one place to the other. Thus, would be the treatment meted out to the opponents of the Prophets. Time and again they would change their stance, and finally they would be destroyed.

Next, the prayer of Hazrat Ibrahim^{as} is mentioned about the House of Allah. And it has been beseeched to Allah in the prayer that the people living around the Ka’aba may be provided with all types of fruit from far off places. This took place exactly as was prayed. They were provided with physical as well as spiritual fruit, which was briefly mentioned in Surah Quraish. Among the spiritual fruit the greatest of them was found in the person of the Holy Prophet (may peace and blessings of Allah be on him). That is to say, he rose as the *Kalima Tayyiba* (pure word) who provided the spiritual fruit to mankind.

At the end of the Surah, it was stated that whatever evil schemes the disbelievers hatch against Islam or the Holy Prophet (may peace and blessings of Allah be on him), so much so that even the mountains may be uprooted because of their schemes, they cannot frustrate the Messengers of Allah.

At this point the similitude of mountains has been furnished because the Holy Prophet (may peace and blessings of Allah be on him) has been presented as a Prophet who resembles the greatest mountain. Thus, this Surah concludes on the words that the earth and heavens of the disbelievers of the Holy Prophet (may peace and blessings of Allah be on him) will be changed, and new heavens and earth will be produced as a result of which they will appear in hosts before Allah, the Most Supreme.

Notes: Ibrahim

Verse 20:

أَلَمْ تَرَى أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ يَمُوتُ يَذْهَبُكُمْ وَيَأْتِ بِخَلْقٍ
جَدِيدٍ

A probability has been expressed at this point that if Allah may please, He can annihilate human beings entirely and bring a new creation to inherit the earth. And this is not at all difficult for Allah the Almighty.

15. Al-Hijr-Introduction

This is a Meccan Surah, and including *Basmallah* it consists of one hundred verses.

This Surah starts with ال (Alif Lām Rā), and these abbreviated letters have not been repeated after this Surah.

As a result of the majestic and lovely signs mentioned in the preceding Surah the disbelievers, too, are awed

thereby sometimes. It is stated at this point that sometimes they wish in their heart that if only they were to be among those who submit; but soon after they revert to their earlier state. They cannot whatsoever deny the dominance of the Prophets but level accusation that probably their eyes have been bewitched.

In addition, Allah the Almighty asserts very firmly that the enemy say whatever they may, surely it is We Who have revealed this Book and We will continue to guard it in future as well.

In the following verses *Buruj* has been mentioned which reminds of Surah Al-Buruj. And the subject of “surely it is We Who are going to guard this Book” is uncovered, i.e., being subservient to the Holy Prophet (may peace and blessings of Allah be on him) such people would be commissioned by God to relentlessly guard the Holy Qur’an in all ages. The word *Buruj* also refers to the fact that the Reformers commissioned after the Holy Prophet (may peace and blessings of Allah be on him) in the capacity of twelve *Burjs* were commissioned for this very task.

As the subject-matters of the Holy Qur’an are endless, similarly from time-to-time Allah the Almighty provides such never-ending treasures to procure all human needs. A great example of it is the chain of fuel. At one point in time, man was worried as to what to do if wood for fuel fell short. Then they were concerned as to what would happen if coal fell short. Then they showed concern that fossil fuel may also fall short. But before fossil fuel fell short Allah the Almighty drew man’s attention to an unending source of energy, i.e., nuclear energy. If man becomes capable of fully benefiting from this energy, and plan to overcome its negative effects, this is the energy that is not going to fall short until the end of days. The material treasures for the survival of man, like the spiritual treasures of the Holy Qur’an, are never-ending.

This has also been mentioned that as a result of both types of these treasures which would continually be sent for man until the last day, the Satan would also continue evil whisperings, and these evil whisperings would continue incessantly until the last day.

Thereafter Hazrat Ibrahim^{as} as well as some other Prophets and their peoples are mentioned. In this connection the example of *Ashābul-Aikah* and *Ashābul-Hijr* has been cited to emphasize the point that in succeeding times as well Allah the Almighty would continue to bring the enemies of the Prophets to an end.

Similarly, the glad tidings of the birth of a son to Hazrat Ibrahim^{as} has also been given in this Surah. Though Hazrat Isaac^{as} and Hazrat Jacob^{as} have also been referred to in this prophecy but primarily this prophecy applies to Hazrat Ishmael^{as}, from whose biological and spiritual progeny the Holy Prophet (may peace and blessings of Allah be on him) was to take birth.

Thus, the Holy Prophet (may peace and blessings of Allah be on him) has been assured to neglect those who mock at him, as God Himself would see to them. And he should show forbearance whenever his feelings are hurt by their statements, and continue glorifying his Lord.

Notes: Al-Hijr

Verse 10:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

The promise of protection and preservation of the Holy Qur’an made to the Holy Prophet (may peace and blessings of Allah be on him) is for good. Whenever a wrong interpretation is attributed to the Holy Qur’an, Allah the Almighty, by His grace, raises a spiritual reformer for their correction.

Verses 27-30:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ
وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السُّمُومِ
وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ
فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

Two points are especially worthy of note in verses 27-30. Firstly, man was not created by mud merely. He was created by such mud that had turned into odorous mud, and next it turned into dry ringed clay. This is something which the Holy Prophet Muhammad (may peace and

blessings of Allah be on him) could not have imagined on his own. And all the other Divine Books fail to mention the human creation by dry ringed clay. This issue was resolved in the present age by the scientists.

Secondly, before the start of the human creation the Jinn were created of the hot wind, as hot as fire, descended from the heaven. This, too, is an issue which could not have come to the imagination of the Holy Prophet (may peace and blessings of Allah be on him) unless the Omniscient God had informed him. The Jinn originated from نَارِ السُّمُومِ (the fire of hot wind) are the bacteria. And the issue as to how the mud was turned into odorous mud was also solved, because wet soil does not stink without the presence of bacteria in it.

Verse 88:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

The expression سَبْعًا مِنَ الْمَثَانِي (seven oft-repeated verses) seems to refer to the verses of Surah Al-Fātiha, whose theme recurs excessively throughout the Holy Qur’an. All the *Muqatta’at* (abbreviated letters) have also

been taken from Surah Al-Fātiḥa. Not a single letter in *Muqatta'at* is out of Surah Al- Fātiḥa; whereas there are seven other letters in Surah Al- Fātiḥa which have not been used in *Muqatta'at*.

My Grandfather ‘Abd-ul-Hakim Qureshi—A living Story

Prof. Muhammad Sharif Khan, Morton, PA



Since childhood we children in the family have been hearing about our grandfather, who lived for away in Australia. We had seen his photographs, and he was a legendry for us, a kind old man with smiling face.

As I grew up, I was impressed by the Australian postal stamps with strange animals and flowers, I would wet envelopes to peel off the stamps and paste them in my album. We children were unanimous in saying that grandfather was living in a real paradise. As we grew up, we learnt that he left his house in search of paradise and lost his way into a jungle of misfortunes and painful repentance.

Family history

Our grandfather ‘Abd-ul-Hakim Qureshi, was born to Muhammad Azim Qureshi in 1875, in the city of Lahore, India. It was the time when English had already established themselves in India.

After doing school, Hakim, like most of his friends, refused to go for college education. Stuff like him, were passionate to immigrate to Europe or any other western country, and enjoy life there. His

father (Abdul Azim) a revenue officer (a big shot at that time) was respected both in government and society.

Hakim’s parents decided to get him married (thinking that marriage responsibilities would help correct his attitude and set course of his life for a brighter future). Marriage was quickly arranged, and Azim’s niece Muhammad Bibi entered the house as daughter in law. The bride was a simple innocent village girl, with no education except she could read the Holy Quran. The couple lived happily for some time, however, thought of going abroad never left Hakim’s mind.

In search of a paradise

One morning Hakim was found missing from his bed, never to return. Parents looked everywhere, asked relative for and wide in India, with no positive response. Soon they were satisfied with what was written in their fate. The bride stayed for some time with in-laws, waiting her husband. At last resolved to face her fate, she left to join her brother Ghulam Muhammad, in her native village Chaksan, District Gujranwala, about 100 miles from Lahore. After few months she gave birth to a healthy baby boy, whom she named Habib Ullah (beloved of God). She devoted herself to the care and service of the child, almost forgetting her husband.

The child grew into a fine healthy boy, nurtured in pure village environments. He was loved and looked after by the whole village, because his family was revered. Habib’s uncle Ghulam Muhammad (a retired army man) would do all reading and writing services for the

villagers, he would lead prayers in the village mosque, teaching how to read Quranic scripture to children.

Hakim’s story

After leaving the house, in the middle of the night, Hakim boarded a train for Bombay, the main seaport at that time, where he got himself hired in the staff on a steamship bound for Australia. To his joy he was soon sailing for away to Australia. While in Australia Hakim faced all the problems and endured hardships which a recent immigrant would face and endure in a strange land without an acquaintance. He worked hard to earn his living, soon established his own trade as cloth merchant, and was well off. Hakim’s struggle to get established took him five long years.

In some compassionate moments he started thinking of his parents. Feeling home sick, he wrote to inform them about his welfare. His letter relieved parents of the tension they were in, for the last six years. The happy news soon chimed across to village Chaksan, kindling hope in the heart of Lady Muhammad Bibi, who was engaged head to foot in service of her son, her only hope. To the dismay of his parents there was no return address on the letter, they could not reply back, another letter followed after six months, another long pause of one year. This time intentionally or unintentionally Hakim wrote his return address. O, he was in Australia, he received a very compassionate and moving answer from his father updating him about family affairs. Most prominent was that Hakim had been blessed with a beautiful son Habib Ullah,

persuading him to return home and take charge of the child, now in fifth grade, going to the nearest school three miles on foot. The ray of hope that had sparkled in the eyes of aging parents soon dimmed down, when Hakim wrote back that he had married, and had four children, has no intention to return. Poor parents were so pained to hear the news that they severed all ties with Hakim.

Hakim's life in Australia

Hakim was satisfied with his life and trade in Australia. The lady whom he had married was a catholic Irish Mary Vincent, both were living happily. They had one son and three daughters. Hakim had everything that he wished for. He was sincere with his wife and she to him, they loved and cared for each other.

Alas! Hakim's paradise soon crumpled. Soon the couple realized that they were poles apart from each other in their convictions; none was prepared to accommodate other. Hakim would go regularly to Sydney Mosque and Mary to her church. They tried to win over each other in their religion. Differences grew more serious when children grew up, mother would pull them to church, while father tried to teach them Islamic way of worship by taking them to mosque. The children were confused. Strong witted lady wanted to make them good Christians while equally determined father wanted them to follow his lead.

The controversy further flared out when children reached marriageable age. Mother would encourage interaction with young people of opposite sex, in the western style, dating etc. While father insisted on arrange marriage, he had already picked up some Indian Muslims for matchmaking. The rift went deeper and deeper, poor children were caught in between and were almost ruined. The community had to intervene several times.

In desperation Hakim started writing letters more frequently to his parents, since now he realized how compassionate and loving they were, how true they were when they warned him of the imminent danger. He remembered love of his bride, writing home helped relieve him from the tension he was suffering. Meanwhile events took a sharp turn. Mary got hold of a letter from India addressed to Hakim, written in Urdu. She got it read by an Urdu knowing person, and to her dismay learnt that Hakim was already married and had a son. Though she got suspicious several time in past, but because of his sincerity to her and children, she had shrugged off the idea several times. Now the evidence was there, he was already a married person, with a grown-up son! It was unbearable to her. The news from India added fuel to the fire. Mary quickly sought divorce and took the children away with her. The family already mentally in shambles, got scattered. Parent's continued conflict had already affected them: son Joseph turned alcoholic, his condition worsened to the extent that he was admitted in a reformatory, where he soon succumbed. Daughter Sylvia got disturbed and was so scared that she decided not to marry; however, younger two were married in Christian way, despite being real sisters, they lost sense of affiliation and broke relations, now they have no news of each other for years.

Mary suffered mentally, the poor lady married thrice, looking for the lost happiness and satisfaction, soon succumbing to her broken home. Dejected Hakim was not in a happier state, he was equally disgusted at unexpected turn in the events. He lost everything, loving wife, children and house full of happiness, all were lost which he aspired and longed for during his youth. He tried to go back to India, to his dismay, parents had died, wife Muhammad Bibi, was not prepared to welcome him and seek

her youth in ashes of time.

Son Habib Ullah Hakim, now a family man, was in Africa in army medical service, and had accepted Ahmadiyyat. He had already exchanged several letters with his father inviting him to Ahmadiyyat, but every time Hakim refused and abused him, sticking to his own explanations and thoughts.

After desperately knocking at all doors and finding them locked, Hakim decided to visit his son in Africa in 1935. At first ever meeting son and father looked at each other with awe and delight. Clearly son's eyes asked several questions, which Hakim could not answer, every time he hung his head with tears in eyes. Hakim could read several unsaid questions in his son's eyes, remembering the hardships which he and his mother endured as a "fatherless" child.

With feelings of guilt, Hakim stayed for a month or two in Africa, enjoying company of his grandchildren, who called him affectionately "Dada, Dada" (grandfather, grandfather). With feelings of happiness and warmth from his grands, he left for Australia with a heavy heart to look after his business. However, it started regular communication between father and son, and grandsons, who had great thoughts and love for their grandfather. As time passed, the good relations deepened.

Meanwhile, children in Africa had grown and needed to join school and colleges, Dr. Habib Ullah Khan left his family in Qadian, India. However, because of partition of the subcontinent in 1947, Qadian became part of India. Habib's family migrated to Pakistan leaving behind their belongings and one son Muhammad Munir Shami martyred by Sikhs, in Qadian. The family settled in Chaksan, where grandmother Muhammad Bibi welcomed them with open arms.

Habib Ullah Khan had retired

from service and settled in Ghakhar, Pakistan. Hakim wrote to him in 1952 that he had grown old (94 years) and was feeling very weak, his kidneys were failing. He wanted to die and buried in Pakistan. He had already booked his seat for Lahore. The family in Pakistan was overjoyed at the good news and waited to welcome their grandfather. But his arrival date passed. Anxiety grew, until grandfather's son-in-law informed that he was critically ill, and died in a local hospital, and was buried in Muslim cemetery in Sydney. So, the last wish of grandfather was also not fulfilled to die in his motherland!

Communications with Australian family

My father Dr. Habib Ullah Khan, died in 1974. When I was going through his files, I found several letters of grandfather. Naturally I was obsessed to communicate with my extended family in Australia. I wrote a letter at the return address introducing myself, requesting to communicate. I placed a request to the postmaster outside the envelop: "Please, redirect this letter if the family has changed residence." I waited for almost three months, as I was losing hope; I received an answer from a lady, who introduced herself as grand-daughter of 'Abdul-Hakim (my cousin). It was great news for the house.

Apart from other information I requested her to locate the grave of our common late grandfather Hakim. She wrote back asking, "Was Hakim a Hindu, Sikh, Christian or Jew" so as to help in location of his grave. I was wonder struck and dismayed thinking she does not

know even her grandfather's religion, who lost his way to return to his country, parents, loving wife and son for a brighter future, lost all his identity, even his last desire to be buried in his own country was not fulfilled!

Some time back I was listening to Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) Dars-ul-Quran Class, lesson 24. He explained verse 222 of Chapter Al-Baqarah:

وَلَا تَنْكِحُوا الْمُشْرِكَةَ
حَتَّى يُؤْمِنَ ۚ وَلَآ مَنَّةٌ مُّؤْمِنَةً
خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ
أَعْجَبَتْكُمْ ۚ وَلَا تَنْكِحُوا
الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا ۚ
وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ
مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۚ
أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ
وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ
وَالْمَغْفِرَةِ بِإِذْنِهِ ۚ وَيُبَيِّنُ
آيَتِهِ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ

And marry not idolatrous women until they believe; even a believing bondwoman is better than an idolatress, although she may highly, please you. And give not believing women in marriage to idolaters until they believe; even a believing slave is better than an idolater, although he may highly, please you. These call to the Fire, but Allah calls to Heaven and to forgiveness by His command. And He makes His Signs clear to the people that they may remember.

Khalifatul-Masih IV explained: "To enjoy life, some people marry

women who are weak in their believes. A woman weak in religious believes destroys generations. Men may also follow and lose the "Jannat" (true happiness)."

Review of grandfather's story

When we review above stated story of grandfather in this contest, Hakim lost everything, love and pleasure of his parents, love of his wife, his children, country, and religion, dying as a dejected outcast in a strange land where his own children disowned him. Though he was a staunch religious man, but his one out of the way step of casting aside Islamic guidance, threw him in the depth of sorrow and despair.

May Allah Almighty take mercy on him, as now what Hakim earned in life is before Him!

A word of caution: The above true story sounds a word of caution for us who get impressed by apparent beauty, scattered around in the west. Lest we forget our roots, our religious and moral values, and lose all that we have, and fell in abyss of nothingness.

I remember in an Urdu question/answer session: "Islam permits marriages among "People of the Book" (Ahl-e-Kitab), Hazrat Khalifatul-Masih IV replied: "Ok, when you will do so, then will you be able to tolerate your children going to church, and losing all the happiness of your house?" What a beautiful and scholarly reply from the Man of God.

May Allah grant us wisdom to understand the true meanings of the guidance already provided in the Book of Allah, Amen!

Select Events in July in the History of Ahmadiyyat in the USA

Compiled by Dr Mahmud Ahmad Nagi

1891: Mirza Ghulam Ahmad of Qadian said, “So far, the western countries have not shown much attachment to religious verities. God Almighty had bestowed all the understanding of religion upon Asia and all the understanding of worldly matters on Europe and America.” (Izāla-e Auhām, Part 2, p. 516 [Rūḥānī Khazā’in, V. 3, p. 377]. Translation by Mahmud Ahmad Nagi)

Mirza Ghulam Ahmad of Qadian said in Izāla-e Auhām (Removal of Suspicion), “An American Christian claimed that he was Messiah.” (Izāla-e Auhām, Part 2, p. 684 [Rūḥānī Khazā’in V. 3, p. 469]. Translation by Mahmud Ahmad Nagi)

1920: Mufti Sadiq changed his residence to 1897 Madison Avenue New York City. (Al-Fazl, 28 June 1920, p. 2, Review of Religions, July 1920, p. 246)

1921: Mufti Muhammad Sadiq was detained when he arrived in the US in 1920. First convert to Ahmadiyya Islam during detention of Mufti Muhammad Sadiq was Mr. R. J. Richford who was later named as Hameed. (The Muslim Sunrise, July 1921, p. 12)

Missionary Mufti Muhammad Sadiq started publication of a periodical “The Moslem Sunrise” which is still in circulation fulfilling the prophecy of the Holy Prophet that the sun shall rise from the West in the latter days. Hazrat Khalifatul-Masih II sent a message on the publication of first issue of “The Moslim Sunrise.” (The Moslem Sunrise, No. 1, July 1921)

Mrs. S.W. Sobolewski, the first American lady who accepted Islam when Mufti Sadiq delivered a series of lectures in New York. She was named Fatima Mustafa (Muslim name) to fulfill the dream of Mufti Muhammad Sadiq, which he saw in England before starting the missionary work in USA. (The Moslem Sunrise, July 1921, No. 1)

Mufti Muhammad Sadiq replied to articles published in Grand Rapids Daily. (Whitney, July 1921, Virginia Medical Monthly)

Mufti Muhammad Sadiq was awarded Doctor of Literature by Lincoln Jefferson University, Chicago, Illinois (The Moslem Sunrise, Number 1, July 1921, Page 11)

1922: Brother Muhammad Yaqoob (Mr. Andrew Jacob) and Ghulam Rasul (Mr. Elias Russell) worked as missionaries in Chicago, Illinois and they succeeded in bringing nine American souls in the fold of Islam. Letters and Ahmadiyya literature were sent to many celebrities in the country and abroad. (The Moslem Sunrise, July 1922, No. 5, p. 112)

Mufti Muhammad Sadiq delivered a series of lectures in Grand Rapids, Michigan and ten persons accepted Ahmadiyya Islam. (The Moslem Sunrise, July 1922, No. 3)

Ahmadiyya Head Quarter shifted to Wabash Ave, Street 45, NW Corner, Chicago, IL. Later a large house was bought for a permanent central office. A mosque (Al-Sadiq), mission house and office for Muslim Sunrise at 4448 Wabash Ave. (The Muslim Sunrise, July 1922, Issue 3)

1930: Sufi Mutiur Rahman Bengalee assumed the charge of US missionary in 1928. He remained missionary in-charge till 1948. (The Moslem Sunrise, July 1930, V. III, No. 3, p. 5)

1933: Sufi M.R. Bengalee established chapter Kansas City in July 1933. (Al-Fazl, 5 December 1933)

Congratulatory Letters to Herbert Hoover and Franklin D. Roosevelt, the President of United States was sent. The missionary in-charge received the reply from the office of the President. (The Moslem Sunrise April-July 1933, Vol. 6, No. 3-4, p. 36)

1958: Sunday Times published an article of Elizbeth Hackley on “Fanning the flame of Islam.” The activities of Ahmadiyya International was highlighted. (Al-Fazl, 9 July 1958, p. 1)

1960: Syed Jawad Ali Shah was appointed as US missionary from December 1954 to July 1960 and took over as secretary of the US Jamā’at. He returned to Pakistan in July 1960. He came back in January 1963 and was reappointed as missionary from February 1963 to March 1971. (Personal file of Syed Jawad Ali Shah 1959, p. 28)

1973: Major Sharif Ahmad Bajwa assumed the charge of missionary USA from 28 January 1973 to 20 July 1974. (Ahmadiyya Gazette USA, July 1973. General File America 1972-74, p. 329)

Major Sharif Ahmad Bajwa appointed the following gentlemen to look after the religious needs of Correctional

Institutes. With the cooperation of the Government authorities, they will form chapters and organize lectures beneficial to the inmates. Chairman: Abdur Rahim Zafar, Members: Balal Abdullah, Yahya Abdullah, Abdul Raqib Wali. (The Ahmadiyya Gazette USA, July 1973, p. 3)

1974: House Judiciary Committee recommends to full House that Nixon be impeached on grounds of obstruction of justice, abuse of power, and contempt of Congress (July 27–30). Nixon resigns; he was succeeded in office by his vice president, Gerald Ford (9 August). Nixon was granted an unconditional pardon by US President Ford on 8 September 1968. (Wikipedia)

1976: United States celebrated 200 years of its existence in July 1976. Muhammad Siddique Shahid Gurdaspuri sent a congratulatory letter along with Ahmadiyya literature to US President Gerald Ford. He also wrote letter of congratulation to US President Jimmy Carter in 1976.

Khalifatul-Masih III arrived in Washington on 25 July 1976. It was the first tour of any Khalifatul-Masih in USA. The visit to Washington DC. was from 25th to 31st July 1976. He did 11 press conferences, addressed 11 receptions, and delivered 13 Friday sermons. He had a meeting with Amirs (Presidents) at the residence of Sahibzadah M.M. Ahmad in Washington DC. He participated in a dinner of World Trade Center USA. (The Ahmadiyya Gazette USA, December 1976, p. 6).

Two journalists Lavonia Perry Marie representing a local radio station and John Novotney of religious news service interviewed Hadrat Mirza Nasir Ahmad, Khalifatul-Masih III on 27 July 1976. (Khilafat Centenary Souvenir 1908-2008, Ahmadiyya Muslim Community, USA, pp. 127)

Hazrat Khalifatul-Masih III delivered Friday Sermon at the Fazl Mosque, 2141 Leroy Pl. N.W., Washington, DC. on 30 July 1976.

1986: An Ahmadi youth Fahim Ahmad, age 16, son of Mr. and Mrs. Hanif and Nafia Ahmad was martyred in Zion, IL. In July 1986. The murderer was a Caucasian man, Joey Isbell. (Perseverance—The story of Al-haj Rashid Ahmad American, pp. 189-9)

1990: The Forty-Second Annual Ahmadiyya Convention USA was held at Detroit, Michigan from 29 June to 1 July 1990. Message from Hazrat Khalifatul-Masih IV was read. 1750 attended. Also 41 non-Ahmadis were present to attend the convention. (The Ahmadiyya Gazette USA, August 1990, p. 18)

1991: Addresses of Hazrat Khalifatul-Masih IV at the UK Annual Convention were relayed live via satellite in 11 countries with a simultaneous translation in seven language in July 1991. [Centennial Souvenir, Ahmadiyya Gazette USA, October 2020-September 2021, p. 61 (comprising 100 Years of Departments and Chapters of Ahmadiyya Islam in the US)]

1992: Proceedings of the Annual Convention were shown live on MTA in July 1992. [Centennial Souvenir, Ahmadiyya Gazette USA, October 2020-September 2021, p. 61 (comprising 100 Years of Departments and Chapters of Ahmadiyya Islam in the US)]

1998: Hazrat Khalifatul-Masih IV inaugurated mosque Bait-ul-Baseer at Milpitas, CA on 1 July 1998 and delivered his final Friday sermon in the United States at the mosque. [Ahmadiyya Gazette USA, April-September 2020, p. 139 (comprising Hundred Years of Ahmadiyya Islam in the US)]

2002: Sahibzada Mirza Muzaffar Ahmad Amir USA died after protracted illness. Washington Post in its publication dated July 28, 2002 gave short summary of his activities and services to Jamā'at Ahmadiyya. Different organizations of Jamā'at Ahmadiyya passed resolutions on his death. (The Ahmadiyya Gazette USA, July-August 2002, p. 7)

2006: Hazrat Khalifatul-Masih V appreciated the efforts of Ahmadi members of USA for Tahir Heart Institute, Rabwah, Pakistan (Letter No. VM-00445/Dated 22-07-2006).

2010: The Sixty-second Annual Convention of Jamā'at Ahmadiyya USA was held at Dulles Expo Center Chantilly, Virginia on 16-18 July 2010. [Ahmadiyya Gazette USA, April-September 2020, p. 172 (comprising Hundred Years of Ahmadiyya Islam in the US)]

2011: The Sixty-third Annual Convention of Jamā'at Ahmadiyya USA was held at Dulles Expo Center Chantilly, Virginia from 1-3 July 2011. 5779 attended. [Al-Nur, April-September 2020, p. 167 (comprising Hundred Years of Ahmadiyya Islam in the US)]

2012: Hazrat Khalifatul-Masih V toured USA for the second time in June-July 2012. [Ahmadiyya Gazette USA, April-September 2020, p. 173 (comprising Hundred Years of Ahmadiyya Islam in the US)]

The three-day Sixty-fourth Annual Convention concluded on 29-30 June-1 July 2012 with a powerful and faith

inspiring address by the World Head of the Ahmadiyya Muslim. The Convention was attended by more than 11,400 people. (The Ahmadiyya Gazette USA, August-September 2012, p. 84)

2014: Three-acre land was acquired in the city Binghamton, New York State for building mosque. It has capacity of 100 people. This is the first mosque having minaret like Manarat-ul-Masih, Qadian. It was inaugurated by Chaudhri 'Ata-ur-Rahman and Missionary Daud Hanif on 25 July 2014.

2016: Nasir Ahmad Ayaz died on 3 July 2016. He remained president of New York chapter for 35 years. Hazrat Khalifatul-Masih remarked about him: I am happy to say that in my opinion you are an exemplary President of the [chapter] by the grace of Allah. [Ahmadiyya Gazette USA, April-September 2020, p. 158 (comprising Hundred Years of Ahmadiyya Islam in the US)]

Sahibzada Mirza Maghfoor Ahmad was appointed Amir Ahmadiyya Jamā'at USA by Hazrat Khalifatul-Masih V in July 2016. (The Ahmadiyya Gazette USA, April-September 2020, p. 205)

The sixty-eighth Annual Convention of Ahmadiyya Community USA was held at Pennsylvania Farm Show Complex Harrisburg on 29-31 July 2016. Dr Mirza Maghfoor Ahmad, Amir USA Jamā'at, presided over the first session. He delivered inaugural as well as concluding address. (Al-Nur, April-September 2020, p. 168)

2017: The sixty-ninth Annual Convention of Ahmadiyya Community USA was held at Pennsylvania Farm Show Complex Harrisburg on 14-16 July 2017. The attendance was approximately 9000.

2018: The seventieth Annual Convention of Ahmadiyya Community USA was held at Pennsylvania Farm Show Complex Harrisburg on 13-15 July 2018. The attendance recorded was 9920. Dr Mirza Maghfoor Ahmad, Amir USA Jamā'at s, presided over the first session. He delivered inaugural as well as concluding address. (Al-Nur April-September 2020, p. 168)

2019: The seventy-first Annual Convention of Ahmadiyya Community USA was held at Pennsylvania Farm Show Complex Harrisburg on 12-14 July 2019. The attendance recorded was 9200. Hazrat Khalifatul-Masih V sent a message on seventy-first Annual Convention of Ahmadiyya Community in Islam. More than 9000 attended the convention while 25000 listened the proceeding online. (Al-Hakam, 19 July 2019)

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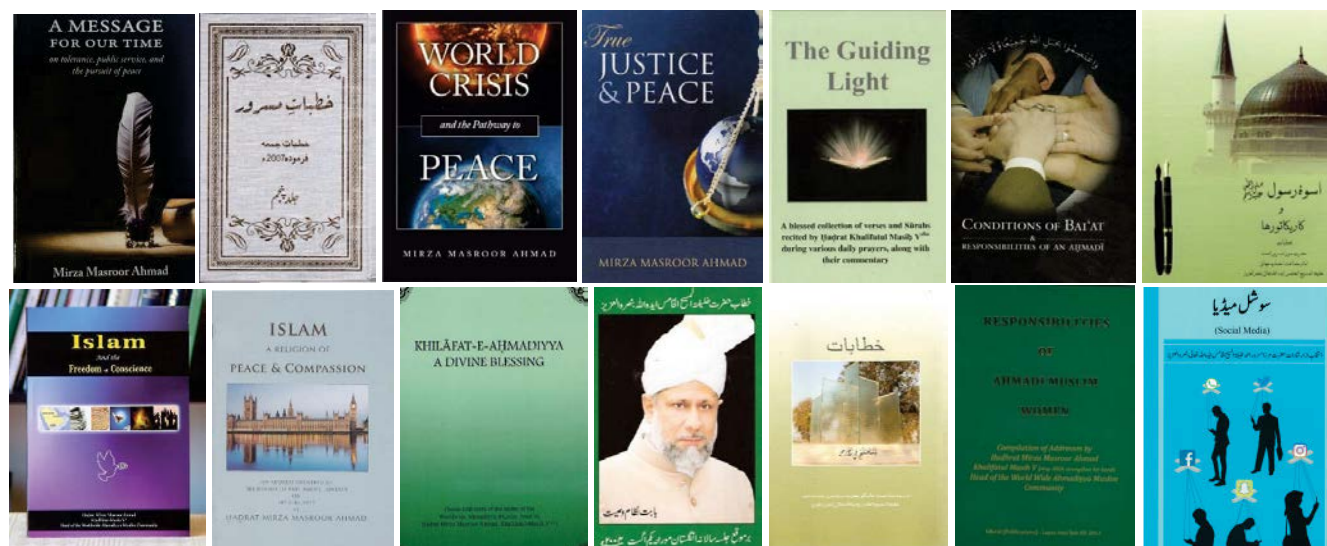
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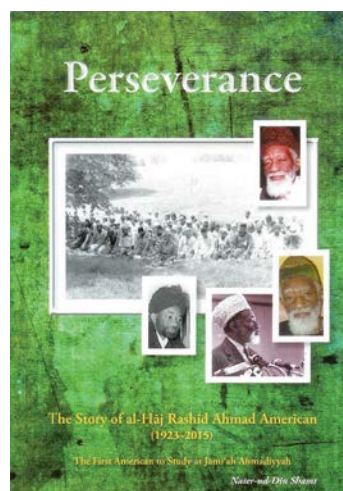
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offer my prayers on the Mosque porch alone.

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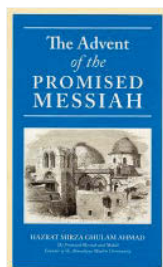
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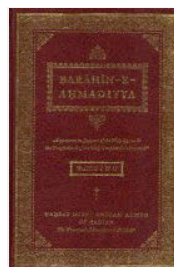
Have you read all the books of the Promised Messiah?

May peace be upon him

Promised Messiah and Imam Mahdi, Ḥadrat Mirza Ghulam Ahmad, may peace be upon him, says, “Our books are compiled after due research and after a full analysis of facts. They are designed to draw seekers after truth to the path of truth. They must reach people who happen to have been infected by hostile writings, some of them on the brink of spiritual ruin. Especially must those countries receive our books and receive them soon which happen to have been infected most dangerously by the poison of misguidance, so that all those interested in a search of truth have the books soon enough in their hands. This purpose cannot be served if we decide to push the publication and circulation of books only through sales. A business outlook in such a matter in any case seems unworthy and objectionable.” (Victory of Islam, Page 45, Published in 1891)



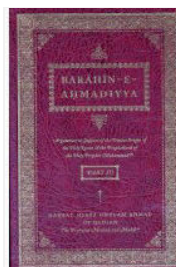
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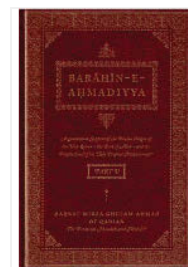
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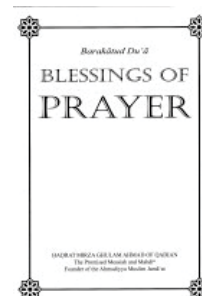
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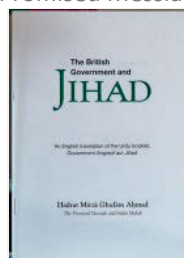
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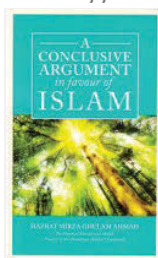
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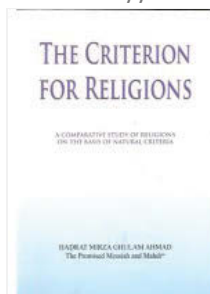
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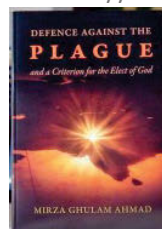
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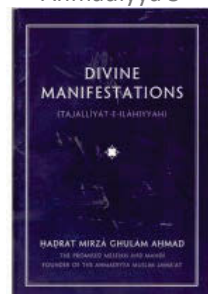
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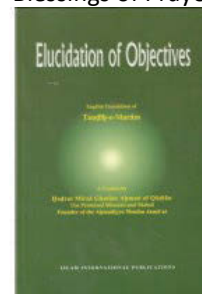
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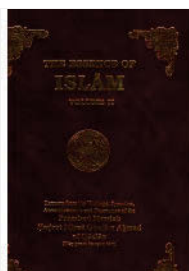
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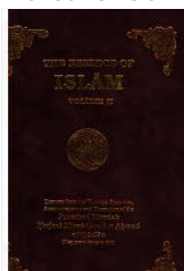
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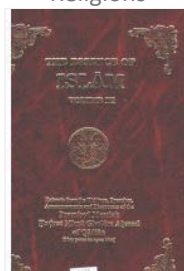
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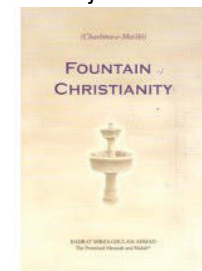
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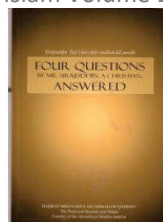
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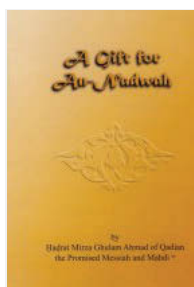
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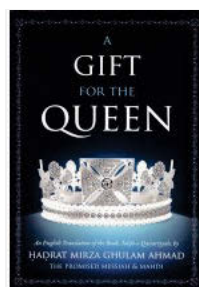
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Four Questions by Mr. Sirajuddin, A Christian, And Their Answers



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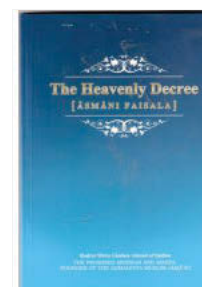
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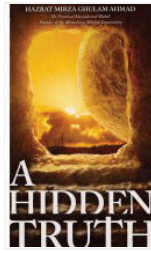
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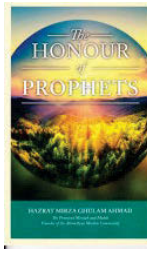
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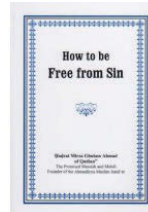
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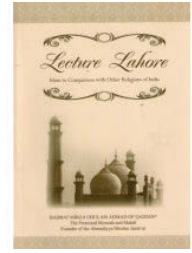
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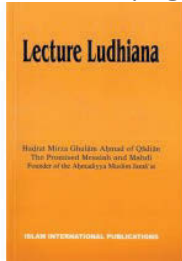
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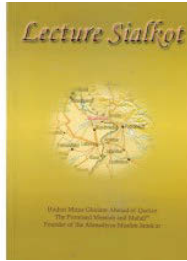
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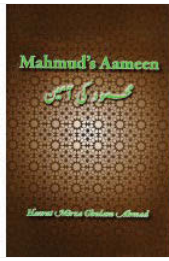
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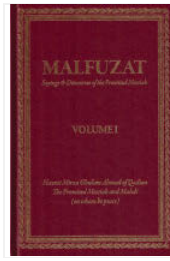
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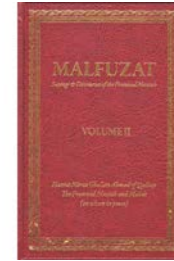
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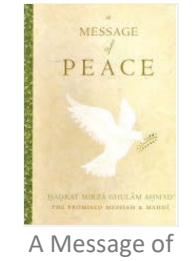
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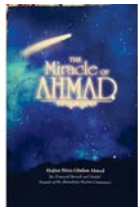
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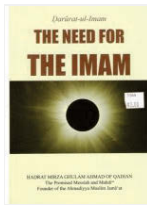
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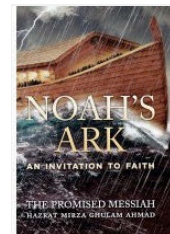
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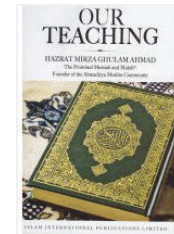
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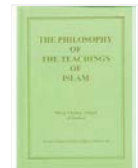
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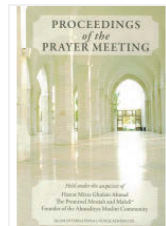
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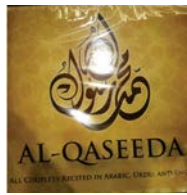
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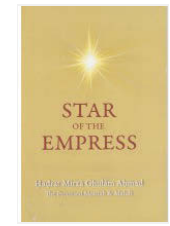
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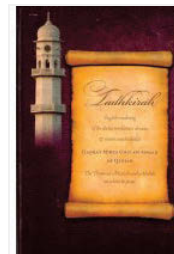
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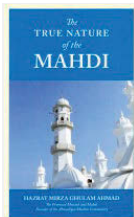
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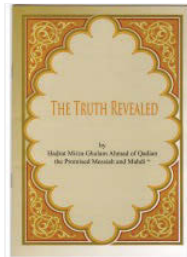
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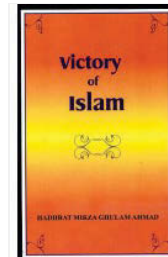
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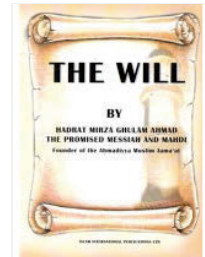
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